

# the NATIVE VOICE

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## CHIEF BLACKBIRD . . . FAMED ORATOR

By ROY F. FLEMING

CHIEF BLACKBIRD (or Assikinack in Indian), noted warrior and orator of the Ottawas, is said to hold the record for the longest continuous oration ever delivered by a red man in the Great Lakes region. Blackbird was a native of L'Arbor Croche, on Lake Michigan, a minor chief for a time with the Pottawatomes of Chicago, a fighter with Tecumseh in his wars against the Americans; and as an ally of the British when the war of 1812 broke out, he took part with the British and Canadian forces from St. Joseph's Island in the capture of Fort Holmes, Michillimackinac Island.

The great oration, for which he was so famous, was delivered at the Chippewa village at the back of Michillimackinac on July 18, 1912, the day after the capture of the U.S. fortress.

Blackbird found more than a hundred Chippewas and Ottawas in the village who had taken no part in the day's fighting and who proposed to remain neutral. Incensed at his attitude he ordered the red men to meet him before the council hall the next morning at sunrise.

As the sun rose the picturesque leader with his blackbird painted on his right cheek, accompanied by his faithful young nephew Michael Bem-unukang, and with Tecumseh's wampum belt hung in sight, stood before the assembled company.

With outstretched hand the chief waited for attention.

"Ottawas, Chippewas, brothers, cousins, warriors, friends in peace and war," he began in his shrill but commanding voice, "it is for us this day to decide whether we will fight for the powerful Redcoats who have captured this great stronghold from the Longknives, or to aid the Nation of Thirteen Fires who have so long warred against the red men of this country."

The chief, with a marvellous memory of the past, then gave a long recital of the conflicts, encroachments and atrocities of the U.S. colonists against the aborigines of the continent, from the time of Washington the Conotocarius (devourer of villages) to that of Generals Wayne and Harrison of that day. Then followed an enumeration of the deeds of the many brave heroes of the red races who had so gallantly defended their lands and homes from attack by the Chemo-Komaun (whites with hats).

"Brother red men of the Great Lakes region," the able orator concluded, "our Kiche Manitou calls us to duty, to defend our people and to protect the lands He gave us. Now is our opportunity. Tecumseh's wampum (pointing to the belt) bids us go southward to help him. Tomorrow I start for the Erie River to join my old friends the Pottawatomes. Unbury your hatchets, put on your warpaint and join me tomorrow to attack the Longknives of Chicago."

As the long speech ended the red men rose in a body and with resounding warwhoops danced like wild demons around their leader. "Ani! Ani! Assikinack, our chief," they shouted, "we will go with you wherever you may lead." The man's speech of 14 hours had won a victory. The next day more than 100 of the Ottawas and Chippewas, armed and in full war regalia, embarked with Blackbird to begin their long voyage up Lake Michigan to Chicago.

The story of the capture of Fort Dearborn by the Chicago River and the bloody fight between the retreating garrison and the Indians in August, 1812, is well known. After the garrison and their families, led by Capt. Nathan Heald, had gone a short distance along the lakeshore,

the red men, coming from ambush, attacked. In the furious battle of 15 minutes' time, half the Americans were killed or wounded, including some of the women and children. The whites were surrounded and helpless. After a conference, Capt. Heald agreed to the surrender of his forces and civilians on conditions that their lives be spared. Then he walked forward and handed his sword to Chief Blackbird in token of submission.

After the burning of Fort Dearborn, Blackbird, with his young nephew and a few followers, set out on St. Joseph's River to attack Fort Wayne. Later the chief aided General Drummond at the Niagara frontier, and in 1814 took part in the capture of the U.S. gunboats Tigress and Scorpion on Lake Huron.

At the end of the war Chief Blackbird was appointed interpreter with the Indian Agency at Drummond Island. At the Gagamsoma (treaty presents gathering) there on June 16, 1816, Col. Robert MacDowall presented George III medals to four Indian chiefs for distinguished services. These were Little Pine of the Sault, Little Knife, Yellow Head of Rama, and Blackbird, who was arrayed with eight feathers in his headgear representing eight enemies killed in battle.

After being converted a Roman Catholic, Blackbird was given the Christian name of Jean Baptiste. With Father Proulx about 1830, he led the migration of a band of Ottawas from L'Arbor Croche to Wikwemikong, Manitoulin Island, where he spent the remainder of his long life.

When Sir Francis Bond Head, Lieutenant-Governor of Upper Canada, came to Manitowaning, Manitoulin Island, in August, 1836, to hold Grand Council for arranging Indian settlement on the island, Chief Blackbird was the speaker for the Ottawas. The Governor admired the red leader very much and in his report described him as follows:

"This man was Siginok (the Blackbird), celebrated among them for having spoken without once stopping from sunrise to sunset. . . . After standing erect for some time he commenced his speech by a slow, calm expression of thanksgiving to the Great Spirit for having conducted so many of his race to the Meeting Place. Then in appropriate terms he expressed the feeling of attachment which had so long bound the red men with the Great Father across the salt lake. . . . In composition and mode of utterance and with beautiful metaphors, his oration would have done credit to any legislative assembly in the civilized world."

At later Grand Councils, Blackbird, as government interpreter, officiated most efficiently in the distribution of treaty presents. He also aided in the negotiation of the Manitowaning Treaty of 1862.

In the survey which followed, the first township was named Assikinack in honor of venerable chief.

Chief Jean Baptiste Assikinack died on Nov. 3, 1866, in his 99th year and was buried in the shadow of the Holy Cross Mission, Wikwemikong, which he had helped to found. Several descendants live on Manitoulin Island.

### About the Author

Mr. Fleming is an educationist in Ottawa whose article appeared in the Toronto Globe and Mail. It was submitted to The Native Voice for publication by our Eastern Associate Editor, Big White Owl. Mr. Fleming as a young school teacher on Manitoulin Island got to know several members of the Blackbird family and speaks with authority on his subject.



BLACKBIRD OR ASSIKINACK  
Done in porcupine quills on birch bark.

## ONTARIO INDIANS VOTE IN JUNE 9 ELECTION

Nearly 1,600 Six Nations Indians—men and women—will have a chance to vote in the June 9 provincial election, John P. Fraser, Burford, returning officer for Brant, said recently. It will be the first time that Ontario Indians have voted in provincial balloting. Enumerators expected about 2,000

names on the voters' lists for the Six Nations Reservation. However, some potential voters are not living on the reserve; others refused to be enumerated, claiming that they did not want to be involved in "white men's elections."

The Indians will vote at five polling

stations on the reserve. They are at the Orange Lodge Hall, Ohsweken, and at the farm homes of Earl Froman, Thomas Montour, Leonard Martin and Leslie Smith.

Mr. Fraser said that the two candidates nominated so far—Stanley Force (Progressive Con-

servative) and Hon. Harry C. Nixon (Liberal)—have filed their nomination papers. However, it is expected to be a three-way fight in Brant. The CCF was expected to nominate a candidate at a meeting in Brant Historical Society museum.



—PHOTO COURTESY CLEARWATER SUN—

OUR OKLAHOMA ASSOCIATE EDITOR Jimalee Burton is pictured with John Caldwell, author-producer of "Florida Aflame," described in the accompanying article. Jimalee is looking and feeling better than she has for a long time. She was guest of the Seminole Indian Pageant at Safety Harbor, Florida, and reports she may leave her home in Tulsa, Oklahoma, to live in Sarasota, Florida.

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## Seminole Drama Traces Tragic Indian Struggle

An Indian artist who has gained widespread attention for her devotion to the Indian subject told John Caldwell, author-producer of "Florida Aflame" that

"This production is the finest presentation I've yet seen of the Indian subject. It is splendid; I've never seen anything like it before. Believe me, I'm going to sketch some of these scenes I've taken notes on—for possible use by Oklahoma newspapers."

Jimalee is an attractive raven-haired girl who appeared in costume at the play.

She has studied painting under such artists as Alexandre Hogue, of the University of Tulsa, and Frederick Tabius, an internationally-known artist, and she recently went to Mexico City for special study with Carlos Merida, possibly one of the most famous Indian artists.

Jimalee Burton writes to "The Voice": "The drama traces the life of the Seminole Nation from peaceful days of Spanish domination, down through the invasion by the white man, to the final destruction of the nation."

"The white man came with the plan to move the Seminole to Oklahoma, thus leaving Florida open for settlement. The tragic struggle which followed, and the Indians' refusal to go, and their withdrawal into the swamps where they lived in hiding, in search of peace and safety, is a heroic story of struggle for survival."

"The small band of Seminole Indians remaining in Florida at the close of the Seminole wars of 1832 to 1848 has now increased to 920. They are divided into two branches; the Muskogee or Cow Creek, who speak a Muskogee dialect, and the Mikaruki band, who speak a dialect of Hitchiti. The two bands are closely related, but the dialects are quite distinct."

"Though civilization is closing in on the Seminoles, yet in many ways they are still living in the same way as of 75 or 100 years ago. The type of shelter (chickee) used by the great majority of In-

dians remains in most cases, the palm-thatched shelter, and cooking is done on the open campfire. Most of the older ones can not read or write, though some of the younger ones are becoming educated and branching out to take their rightful place as good citizens, to the state and nation. Missionary churches, schools and health education are making this possible.

"There are three Federal Indian reservations held in trust by the United States, and one State Indian reservation . . . all under the jurisdiction of the Seminole Indian Agency at Danita, Fla."

"The Seminoles specialize in making beautiful skirts, dresses, blouses, shirts, etc., stitched in gorgeous colors and designs. You may have seen them."

"I am in love with Sarasota; it is an art centre, with the famous Ringling Museum here, besides the Sarasota Art Centre is very nice."

"Saw the musical play 'Carusel,' given by the 'Little Theatre' players; was surprised at the talent—quite professional, and beautifully done. Of course, Sarasota is the winter home of the famous Ringling Brothers Circus, which produces much talent in the show business world," "Native Voice" associate editor concludes.

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# We Announce Story of Chief Crazy Horse

Dear Mrs. Hurley:

May 10, 1955.

The letter Ee-a-sa-ta has written to you has made me very happy. It has given me the feeling that I am once more touching the hand of my relatives gone and again listening to their many words.

Ee-a-sa-ta's name means Short Big Talk and he is a Cheyenne.

What he has said of my bloodline, I have never mentioned to any Indian, other than my wife, for fear of ridicule. It first had to be said by an old Indian and now that has been done. The feeling that is within me is difficult to explain. Ee-a-sa-ta has tried to tell you of my name, Cha-la-nung, and my relatives. I could clarify what he tried to say in a few words but I do not feel that would be sufficient. The true story of Crazy Horse and the Dakota cannot be related in a few paragraphs.

I have attempted to put down on paper what was written in long hand by Crazy Horse's sister, my grandmother, Pretty Straight Legs, and what was told me word-of-mouth by Crazy Horse himself (the twenty years ago that Ee-a-sa-ta placed as Crazy Horse's time of death is not the imagination of an old man).

If readers of The Native Voice and you, Mrs. Hurley, would like to read this story I will give you permission to print it. It is long and will cover many months to tell. But, it is the truth of my people. In it, are the words as they were spoken by my people. This is a story the white man does not know. How many Indians will acknowledge it, I wonder. Ee-a-sa-ta, if he is still alive, will know it to be the truth and will accept it. The words are not of a story but of a help, a quiet help for our people. They say the truth of what the Indian was and why I cannot today name him savage. Some of what I have written before in my articles to you, contains the words of these old Indians. This story places them as they were spoken and the situations that prompted them to be uttered. Let my people read this truth and then find the heart and mind to call their own forefathers savages. The words only express the heart of a people and the beauty of their souls; their meekness and their humbleness before the Great One.

... this they should know and this the older Indians as Ee-a-sa-ta would have them know.

CHA-LA-LUNG.

May 16, 1955.

Dear Mrs. Hurley:

I received your most welcome letter and was indeed happy with the words you wrote.

Like you, I had once felt my people were completely losing their identity. However, I know that it is not true. I feel that for every Indian that turns away from his people a dozen come back. On my trip to California and back again, I had occasion to meet a number of Indians. Some were full bloods, others mixed bloods. The sentiment among them seemed to be the same. They were returning. I cannot forget an experience I had when going through the Apache reservation. I gave a young Apache a ride into town and during the short while he was in my car, I spoke with him. I asked why his people did not go back to believing as the old Indians, why they were shunning all the old beliefs. He laughed and said to me:

"Oh, we're just trying the white man's ways for a while.

## How It Came to Be Told

It is with considerable pride that *The Native Voice* wishes to announce commencing in July the publication of a story which we are certain will achieve a high distinction in the field of American literature as it relates to the Native people. It is the story of Chief Crazy Horse, noted Indian military strategist who planned the Custer massacre. The tale was told by the Chief himself to his sister, grandmother of Cha-la-nung. It was also told to Cha-la-nung himself who is preparing the manuscript for publication.

It was not released before until Ee-a-sa-ta spoke the word through *The Native Voice* in our April issue in a message entitled, "Voice of Great Chief Crazyhorse Speaks Out of Past Through Friend."

We print here excerpts from two letters by the grandnephew of Chief Crazy Horse, whose name is Cha-la-nung.

In our July issue we will commence this fascinating story which we believe can accurately be termed a masterpiece.

... We'll go back." He was most serious when he said this to me. "A lot of the Oklahoma Indians are going back and have gone back." He laughed, then touched my arm and said softly: "Don't worry, we're going back to being Indians. ... Do you know, it has been many years since we have had deer and bear on our reservation. ... Now we have herds of deer and bear. We don't know where they are coming from."

Yes, Mrs. Hurley, he was most serious. At the time, I didn't quite know what he meant by the Oklahoma Indians going back. But, a day later when I was in Oklahoma I had the chance to speak to a number of mixed bloods and full bloods. They weren't illiterate. Many had educations far superior to mine. Two women in their fifties had college degrees and had taught in eastern universities. A few years back they turned from the ways of the white man and came back to their people. They only speak Cheyenne now except when necessity compels them to speak English. They have let their hair grow long and have braided it. Their attire is no different than which most Indian women wear on reservations.

The mixed bloods seem to be more quick in returning to the way of the Indian. They do not seem to favor the white blood in them. The mixed bloods I spoke with said the full bloods want to be like the white man while the educated, wealthy white man wants to be as the full blooded Indians once were.

So you see, Mrs. Hurley, there are many more returning than either one of us realize. When my people see for themselves that riches and even education cannot compensate for what our people once had within their souls they, too, will return. The only thing that is wrong among them now, is that they are not united. They cannot hope to remain apart from one another and fight the greed of the white man that will eventually take everything from them. Together, they will have a chance.

There is a club in Chicago that I am joining. I think it is a good organization and the members are most sincere in their wanting to help the Indian. It is called the Longhouse. However, no matter how sincere and good the founda-

tion of a club is, it cannot be talk alone. The members have to act and follow through with the things they discuss and decide upon. Otherwise, an organization is worthless. At the present time the organization needs money. Without money, the Indian cannot be heard. It is a bad thing to say in a democracy such as we have. But, it is the truth. United and with money the Indian will be heard.

I will send you the Crazy Horse story within the next two weeks.

## Jobless Insurance May Be Coming For Fishermen

Every Member of Parliament was circulated by the Native Brotherhood of British Columbia (and the UFAWU) concerning Unemployment Insurance for commercial fishermen.

The Native Brotherhood received replies from each individual M.P., which will be published in "The Native Voice" later. Replies received were very favorable to granting Unemployment Insurance to all fishermen, both native and white. There are 66,000 fishermen in Canada and the government has announced they will give it consideration whereby the fishermen will be covered. It will take time but the outlook is very optimistic.

The official report of Robert P. Clifton, president of the Native Brotherhood of B.C. on his coastal trip will be published in the July issue of "The Native Voice."

### OPENING OF NEW STAMP FALLS FISHWAY

The Stamp Falls fish ladders, Somass River, Alberni, were officially opened at a ceremony May 20th, attended by representatives of the fishing industry. Guests included dignitaries from the city of Port Alberni, officers of the I.W.A., Mr. George Alexander, Deputy Minister of Provincial Fisheries, Dr. Needler, Nanaimo Biological Station; Mr. Alex Gordon, UFAWU; Mr. Robert P. Clifton, president of the Native Brotherhood of British Columbia; Mr. H. Christensen from the Fishing Ves-

Of all the white people I have met, Mrs. Hurley, and heard from, you are the only one I feel is honestly sincere in wanting to help my people. I believe that whether the Indian comes from Canada or the United States he is still one of my people. A boundary line does not change this. I do not know how to express my gratitude to you for doing so much for the Indian. You have a great spirit in you that will never die. I do not know how old you are, but I feel you will live for many years that you can continue to do your wonderful work.

If I knew where Ee-a-sa-ta was, I would most certainly go to him. From what I understand in his letter to you, he was going up to the Big Horn Mountains to die.

We can put down on paper what we believe (as I will do) but the truth of our feelings is within us. That is why I say so often to my people that they should look to their hearts. When you still the beat of your heart there is no life in you. You become a zombie that can never again be awakened. This is the fear I have for my people. It has taken most of the white men. A few have had the strength to fight against it and they are better people for it. The Indian has a most sensitive heart. It is wrong for him to set a shield before it. In time, it can become as hard as the shield he uses as defense. The old Indian was not ashamed of his tears. He wept to relieve himself. Now, the Indian only bares his heart when he is drunk. This he, too, has to be awakened to.

CHA-LA-LUNG.

sel Owners' Association; representatives of the fishing companies, and, of course, the Federal Fisheries Department, whose chief supervisor, Mr. A. J. Whitmore, arranged the event. H. R. MacMillan of the Sockeye Commission, acting at the request of Federal Fisheries Minister, Hon. James Sinclair, presided over the affair.

In his address, Mr. MacMillan commended the activities of the Fisheries Department during past period of years when British Columbia Members of Parliament, R. W. Mayhew and James Sinclair have held the portfolios of Federal Minister of fisheries. He expressed the hope that this activity would continue with work similar to Stamp Falls in all other salmon bearing streams where obstructions prevent the full development of the salmon spawning potential. In addition to the benefit that is expected to accrue to commercial fishermen, increased runs of sockeye and coho, both Mr. MacMillan and later Mr. A. J. Whitmore stressed that sports fishermen will also be beneficiaries of the development. Runs of salmon to the Somass River system have been fished on the west coast, in Barkley Sound, and in Alberni Canal since early days. The Stamp Falls Fishway was built at an approximate cost of \$115,000, designed by the Engineering Branch, Department of Fisheries in Vancouver, and constructed by Dawson & Hall Limited of Vancouver, B.C.



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## IMPORTANT NOTICE TO WHOEVER CAN READ

## MESSAGE FROM THE HOPIS

Return to the Instructions  
Of the Great Spirit

THE traditional Hopi Indians; who were the very first inhabitants of this land; who received the full instructions of the Creator's Divine Plan for Earth Life at the time they arrived on this world; who were warned to never depart from that Plan lest destruction of ALL life come to this island; who were given the responsibility to hold in trust for a Indian people (and righteous non-Indians also) this territory of North America; who received tokens of authority and responsibility for the land and that peaceful way of life; those very same Hopi ("Hopi" means "peaceful" or "the Peaceful People") have not forgotten either the Creator's instructions or the Creator's Trusteeship.

Neither have they ever, by treaty or agreement, or any other manner, with the United States, or any other people or government, actually relinquished those divine gifts and responsibilities. Hopis still have sovereignty of self and land. Because of recent events, Hopis have decided THIS IS THE TIME to make known to a people insane with self worship and "perched on the precipice of hell" certain facts which have long been hidden and kept secret. With a wish to have audience with the President of the United States, four Hopi spokesmen plan to start for Washington, D.C., on May 9, 1955, and expect to arrive in that city on May 20th.

In the handbook of the U.S. Federal Indian Laws, Ch. 7, p. 122-3, it is said: "From the earliest years of the Republic the Indian tribes have been recognized as distinct, independent, political communities, and as such, qualified to exercise power of self government, not by virtue of any delegation of powers from the Federal Government, but rather by reason of their tribal sovereignty."

"The whole course of judicial decision on the nature of Indian tribal powers is marked by adherence to three fundamental principles: (1) An Indian tribe possesses all the powers of any sovereign state;

(2) Conquest renders the tribe subject to the legislative powers of the United States, and terminates the external power of sovereignty of the tribe (e.g., its powers to enter into treaties with foreign nations), but does not by itself affect the internal sovereignty of the tribe (its powers of self government);

(3) These powers are subject to qualification by treaties and express legislation of Congress but, as thus expressly qualified, full power of internal sovereignty are vested in the Indian tribes and in their duly constituted organs of government."

Hopis have never been in a war with the U.S. and have therefore never been conquered, neither have they ever signed a treaty or agreement which would limit their original sovereignty of self or land. Hopi village governments are NOT a part of the U.S.A. They ARE, nominally, ethically, religiously, as well as legally (as per above) separate and distinct nations. In spite of all U.S. legislation to the contrary, the Hopi people still retain their complete sovereignty. The traditional Hopi have been, and are now, under their own laws and religion, not under those of the U.S.

If the reader cannot accept these obscure laws, printed in a minor chapter of a little-known book; if the reader, therefore, cannot accept the FACT that Hopis and Hopi land are NOT a part of the U.S.A.; perhaps the great grand-daddy of ALL U.S. Laws; perhaps the Foundation upon which is built not only the Handbook of Federal Indian Laws, but each and every other American law, including the Constitution, even the Republic itself! perhaps the very Declaration of Independence will have clear statements acceptable to the reserved reader.

The Declaration says: "... We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are, life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government laying its foundations on such principles, and organizing its powers in such forms, as to them shall seem most likely to effect their safety and happiness." and also, "... but, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under the absolute despotism it is their right, it is their duty, to throw off such government and to provide new guards for their future security. ..."

Today, the ancient Hopi religion, culture and traditional way of life are seriously threatened by the U.S. war efforts, Navaho-Hopi Rehabilitation Act, Indian Lands Claims Commission, Indian re-organization Act (the so-called Indian self-government act), the so-called Hopi Tribal Council and other new and specific Government policies. These death dealing policies have been imposed in the past by underhanded methods on the part of the workers of the Indian Bureau under the Government of the U.S., and all these years the spokesmen of the ancient traditional way of life have never even been consulted and their views brought fairly and squarely before the American people.

Wed., April 13, 1955, Flagstaff, Arizona: The Hopi Indians of Hotevilla will hold a meeting with Clyde Pensoneau, Superintendent of the Hopi reservation. Subjects for discussion will include: (1) The Government's new Regular grazing permits as compared to the present Temporary grazing permits; (2) roads and highways which are being pushed across Hopi land; (3) Traffic Code laws which are being put onto the Hopi; (4) U.S. Draft laws.

The Superintendent will give the Government attitude and the Hopi (Continued on Page 6)

## Initiation Ceremony of the Longhouse

April 22, 1955

TODAY we inaugurate our American Indian Magna Carta reverently as a devotion and a pledge to our great heritage, The Longhouse Pledge. This shall be the soul and spirit of our organization, The Longhouse. We have but to look back into the past to regain our balance because we can still hear the echo clearly of this heritage of the past centuries. Whether it is the scale of justice, the modern concept of right from wrong or the rights of man, it had its birthplace here in America.

The cradle was already here when the white man came. It is our inspiration today in fostering our American way of life. It is the high concept of man's estate proclaimed in The Declaration of Independence and embodied in the Constitution of the United States.

We proudly take into account or affirm as self respecting nation our great basic freedoms, the freedom of speech, of press, of religion and of assembly because America has emblazoned these ideals upon our shield.

The campfire still burns which gave light and warmth to our Ancient America. It still fires the heart of every true American. It speeded the wave of men and women from east to west in planting a great civilization. This was the prayer of an Indian on the horse to the Great Spirit, in holy communion, not to be left unanswered. Our glorious past was deeply spiritual. We enshrined our mighty rivers, the evergreen forest, the mountains and the gaping canyons only to enthrall our hearts evermore. With our motto let us put our trust in the Great Spirit.

The Elysium and the fantastic Utopia and all the others of other time and place vanished to their land of impracticable fiction when the accepted and welcomed decree to create the American Republic advanced its standard. It is now a model nation for any organized self-government.

Now whatever is alien to our traditions, malicious to our doctrines and our soul's confiding trust in the Great Spirit, our warmest prayer is that the winds of adversities may not touch the sacred soil of our beloved country America.

If she ever suffers humiliation be not the one to cause it because you have purposed in our heart contrary to this Divine Statement, "and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

We know that the people of America will never consent to place their approving hand on marriage with the devotees of tyranny anywhere on earth.

CHIEF BABE BEGAY.

## Our Apologies to the Amerindian

The Native Voice wishes to apologize for an oversight which occurred in our May issue. In the article titled "This be the verse you grave for me" we neglected to credit the Amerindian for the section commencing with the three lines from Robert Louis Stevenson's "Requiem." For this we express our regret to The Amerindian and congratulate this little magazine on its brilliant but sad story of the late Ira Hayes.



# Big Pow-Wow Lures Many

NORTH VANCOUVER — Indian drums throbbed through the night as an estimated 500 braves and their pretty Indian maidens chanted and danced in the impressive three-day pow-wow celebration on the cedar-shrouded Capilano Reserve over the Victoria Day holiday.

It was as Indian as a tepee and as frightening in some aspects as a razor-honed tomahawk.

When the painted braves danced madly across the green sward to the beat of the blood-tingling drums, it brought those young men memories of the days when their forefathers churned their emotions into a frenzy before taking off across the plains to fight the foe.

Colorful, gay, fascinating and at times slightly melancholy, there was no time wasted from the moment Si Baker, president of the Indian community which sponsored the affair, called the pow-wow to order until a group of old warriors gathered in impromptu singing to herald the close of the day.

## PRIZES GALORE

The stands around the field were filled to capacity for this eighth annual event staged and presented by the Indians. There was all the customary fun of the fair with the added color of the bright head-dresses and beaded gowns and rattling masks so grotesque that even adults cringed when one of the hideous faces leered nearby.

Children just headed for the woods or for their mother's arms.

There were ample prizes for those contesting the sporting events and the husky boys from the Chilliwack Reserve made it two in a row by winning the tug-of-war and the MacRae Trophy.

In from Washington, to assist in the entertainment, were Lummi Indians led by Joe Hillaire and his "Children of the Setting Sun," in costumes which would send the most brilliant rainbow scurrying behind the clouds in confused chagrin.

The park in which the pow-wow was staged has a tradition that still thrills the young Indians as



**ENTERING INTO THE WILD GAIETY** of the Capilano Indian pow-wow staged at Humiltsen Park in North Vancouver are these two little children, emulating the antics of their parents. Skipping to the tattoo of the tom-toms are Clyde Cole and Noreen Gus. They were just two of the many hundreds who gathered to enjoy the eighth annual pow-wow staged by the Capilano Indian Community Club.

they sit around their winter fires to hear words of wisdom from the lips of the old men.

## AWAY ON HUNT

It was many moons ago that a small village squatted on the edge of the Pacific, just south of the park. Word reached the village one night that the enemy was approaching and because most of the warriors were away on a hunt, the women, children and old men had to plan a strategy. They successfully fooled the enemy and from that moment on the park was named Humiltsen, or the place where the women and children fought and won.

"It is a proud name," Si Baker told his braves as they gathered to celebrate. "Let us remember our past."

Taking part in arrangements were Priscella Baker, Emily Baker, Tex Charlie, Dan Baker, Steve Charlie, Teddy Band, Josephine Charlie, Dominic Charlie, Ann Baker, Pat Band, Vi Rivers, Em-

ily Lu Baker, Willia Lewis, Wimpy Baker, Isaac Jacob, August Jack, Bill Baker, Alfred Jacob, Ernie Rivers, Fred August, Percy Paull, Lorne Nahanee, Joe Baker and Willard Joseph.

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## CONTINUED

## Tecumseh and the War of 1812

"Those whose conviction was the deliberate result of a dispassionate examination of passing events, saw the folly of crowding 1100 men into a little work which 300 could fully man, and into which the shot and shells of the enemy were falling. The fort in this manner filled; the men were directed to stack their arms and scarcely was an opportunity afforded of moving. Shortly after a white flag was hung upon the walls. A British officer rode up to enquire the cause. A communication passed between the commanding generals, which ended in the capitulation submitted to you. In entering into this capitulation the general took counsel from his own feelings only. Not an officer was consulted. Not one anticipated a surrender, till he saw the white flag displayed; even the women were indignant at so shameful a degradation of the American character; and all felt as they should have felt, but he who held in his hands the reins of authority.

"Our morning report had that morning made our effective men present and fit for duty 1060, including the detachment before alluded to, and without including 300 of the Michigan Militia on duty. About dark on Saturday evening the detachment sent to escort the provisions, received orders from General Hull to return with as much expedition as possible. About 10 o'clock the next day they arrived within sight of

Detroit. Had a firing been heard, or any resistance visible, they would have advanced and attacked the rear of the enemy. The situation in which this detachment was placed, although the result of accident, was the best for annoying the enemy and cutting off his retreat that could have been selected. With his raw troops enclosed between two fires and no hope of succor, it is hazarding little to say that very few would have escaped.

"I have been informed by Col.

Findlay, who saw the return of their quartermaster general, the day after the surrender, that their whole force of every description, white, red and black, was 1030. They had 29 platoons, 12 in a platoon, of men dressed in uniform. Many of these were evidently Canadian Militia. The rest of the militia increased their white force to about seven hundred men. The number of their Indians could not be ascertained with any degree of precision; not many were visible. And in the event of an attack

upon the town and fort, it was species of force which could have afforded not material advantage to the enemy.

"In endeavoring to appreciate the motives and to investigate the causes which led to an event unexpected and dishonorable, it is impossible to find any solution of the relative strength of the contending parties, or in the measure of resistance in their power. We were far superior to the enemy that upon ordinary principles of calculation we would have defeated them, the wounded and the dignant feelings of every man there will testify.

"A few days before the surrender, I was informed by General Hull, we had 400 rounds of pound shot fixed and about 1000 cartridges made. We surrendered with the fort 50 barrels of powder and 2500 stand of arms.

(Continued Next Issue)

## MESSAGE FROM THE HOPIS

(Continued from Page 4)

will give their views on these subjects. "We want all people, Indian or non-Indian, to come to this meeting," said a Hopi spokesman. "We especially invite all newspaper reporters, and friends of Hopi as we feel that important decisions will be made at this meeting."

Hotevilla Hopis recently returned to the Indian Bureau stockman the Temporary grazing permits and explained that they would no longer follow Federal grazing regulations, which they did NOT desire or request in the first place. In spite of Government promises and statements to the contrary during the past 14 years, no good results have followed the adoption of those regulations. In fact, the people are worse off now than they were 50 years ago, in several major respects.

"Our life, religion, our land and our very existence is being threatened. The time has come for the Hopi traditional leaders to speak their minds on these vital matters. We therefore urge all interested people to come and attend this important meeting! We hold and recognize the traditional headmen. They hold power and authority by the fact that they remain on the ancient traditional life-plan given to the Hopi by the Creator, and because they hold Tiponi, symbol of the most sacred and high authority on this land. They have never before been given an opportunity to express their views on any important questions that have been asked."

On April 25th, after two postponements, Clyde Pansoneau, Superintendent of Keams Canyon Agency, came to Hotevilla and met with the traditional and religious leaders. Mr. Pansoneau explained the Government position on Regular permits as compared to Temporary permits and Hopis in turn gave their views on the subject in the light of their traditional teachings.

Since they are temporary permits, since they are a vital part of a program which for years has been imposing great hardships, even to taking away livestock with which to work the farms, Hopis decided to once again return those permits to their author, the Keams Canyon Agency Superintendent, since it was not their desire or request to go under the program in the first place (amply illustrated by the number of men who went to prison for refusing to "go along" with it). It has worked nothing but added hardships on its receivers. Since it is contrary to the ancient Hopi-way, Hopis put the permits out of their hands and promised henceforth to follow the laws of the Creator, NOT the laws of Washington.

For some unknown reason, the Superintendent would not either accept the permits (he put them on the floor) or heed statements. Instead he said his hands were tied; it was his job to enforce Washington laws, and that he would have to do so unless Hopi changed their minds. He was told that once a firm resolve has been taken, Hopis CANNOT change their minds . . . no matter what happens. The Hopi have taken a positive stand to quit the Federal grazing regulations (which proved degrading, dehumanizing, destructive—and also pauperizing) and return to the instruction of the Great Spirit (which for long over 2,000 years has proved good in every respect).

Besides U.S. grazing regulations, there are other grave programs intended to destroy Hopis—and ALL North American life—by first destroying the Hopi Way. These programs all have their seed and root in the few false values of a certain existing bureaucracy. Hopi have decided to go to the headquarters of that bureaucracy and seek an audience with its most powerful spokesman. He may wish to know the complete facts of this situation and be given an opportunity to correct the past mistakes and make everything straight again.

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## Cards of Thanks

### ON THE PASSING OF MRS. WEAH

We wish to express our sincere thanks and appreciation to our dear friends and relatives for their kindness and sympathy and for the beautiful floral offerings in our recent bereavement in the death of our beloved mother and aunt, Mrs. Weah. Special thanks to the fellow members of the Masset Athletic Club. Sincerest thanks to Rev. P. R. Kelly and business associates of Vancouver who showed their kindness and sympathy.

Mr. and Mrs. W. McEwen  
and family

Mr. and Mrs. William Matthews  
and family

### ON VERNON YELTATZIE'S DEATH

We are deeply grateful to our relatives, neighbors and friends for the kindness and sympathy shown in our bereavement, the death of our beloved Vernon. Special thanks to those who provided us with their cars on the night of the tragedy and to those who sent the beautiful floral tributes.

Mr. and Mrs. Ernest Yeltatzie  
and family.

## Salmon Price Negotiations Continue As Season Nears

As "The Native Voice" went to press early in June, salmon price negotiations between B.C. fishing companies and fishermen's organizations were still proceeding with the companies having offered a three percent increase in prices which in turn had been rejected by fishermen.

Groups represented on the fishermen's side are the Native Brotherhood of B.C., the United Fishermen and Allied Workers Union and the Vessel Owners Association.

The fishermen are asking increases ranging from 3 1/4 to 5 cents pound, which would bring prices of sockeye, 27c; coho, 18c; pinks, 15c; summer chums, 9c; fall chums, 8c.

Also requested are an increase in welfare fund payments from the present 1 cent per case of canned salmon to 3 cents (offer so far is 2 cents), a better system of paying dues vouchers, an improved plan of weighing seine-caught fish, and a number of other matters of lesser importance. Fishing starts this month on the Naas, Skeena, and Rivers and Smiths Inlets.

One thing that is causing concern and which has been brought before the companies is the policy being instituted this year of telling

a large number of Skeena and Naas River fishermen (almost all of them Natives) that no further credit will be issued. In effect, they have been dismissed from the fishing industry by the companies, being described as "marginal" fishermen.

The following points were placed before the Fisheries Association at a recent meeting.

1. That the companies provide a full list to the UFAWU and Native Brotherhood of all the fishermen in the northern area who have been refused a boat for the coming season. This list to show length of service with the company, production record during the past four years, and the amount of debt owing by the individual.

2. That a definition of the word "marginal" as it applies to fishermen be given.

3. That there be a general reinstatement of all fishermen—only exception being extreme cases of neglect on the part of individuals.

4. That in such cases there should either be a cancellation of all outstanding debt or the provision of a job in the cannery or some other phase of the operation.

5. That a new policy be applied in Northern B.C. which would give equal opportunity to Native fishermen along with the other fishermen in the type of boats, quality of gear and quality of housing.

The Fisheries Association has denied that there is any discrimination in a refusal to provide any lists or other information requested.

## Masset Couple Wed In March

St. Andrew's Anglican church of Prince Rupert was the setting of a very lovely wedding on March 21, 1955 at 7 p.m., when Frances Virginia, youngest daughter of Mr. and Mrs. Joseph Weir of Masset was united in marriage to Donald Davis son of Mr. and Mrs. Edward Jones, also of Masset, with Reverend Basil Proctor officiating. The bride was given in marriage by her

## Funeral Rites for Mrs. Weah

Mrs. Rebecca Weah, widow of the late Chief Harry Weah, Chief of the Haida Masset Band of the Queen Charlottes, died March 27 at St. Paul's Hospital in Vancouver at the age of 87.

She had been a resident of Masset from the time of the war canoe days, except for the last ten years she has lived in Vancouver with her daughter and son-in-law, Mr. and Mrs. William McEwen.

Remains of the late Mrs. Weah was brought from Vancouver to Masset on April 4th. Members of the Masset Athletic Club were on the dock to meet the Union boat "Coquitlam" and place her body on a truck owned by Henry Alexander of Masset who brought the casket to the home of William Matthews, present Chief of Masset.

The village people deeply regret the passing of their sister and

father.

Matron of honor was Mrs. Lorena Gray and bridesmaids were Mrs. Margaret Adkins and Mrs. Freda Pongraze. Flower girl was little Judy Yeomans.

Horace Yeltatzie assumed the duties of best man to the bridegroom while ushers were Ivan Adams Sr., and Reggie Wesley.

Mr. and Mrs. Davis will reside at Masset. We wish the newly-weds lots of luck and happiness in the years to come.

mother, Mrs. Weah. Many thanks to all the good people of Masset for their kindness, especially the church army who held their meeting in the residence of Mr. and Mrs. Matthews where the late Mrs. Weah lay in state.

Mrs. Weah was a very faithful member of the Sisterhood, and proved herself to be a Christian as she never failed to do her church work and was a good standing member of the Women's Auxilliary.

Funeral service was held in Masset Anglican church on April 5th with Rev. M. Young officiating. The church choir sang two anthems with Mrs. Marjorie Williams at the organ. Leading choir member, Mrs. Emily Williams, sang one song, "Rose of Sharon."

On the way to the cemetery the band played a few outstanding pieces. Pallbearers were members of the Masset Athletic Club. May we express our deepest sympathy to one daughter, Mrs. Maude McEwen and three grandsons, Douglas, Robert and William, Vancouver; one nephew, William Matthews, present chief of Masset and one brother Robert Brown, Masset.

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## 'The Flying Cree' Hopes To Start Bush Airline

As he trapped and fished in the rugged country around Norway House, the sprawling Indian settlement north of Lake Winnipeg in Manitoba, Elijah Bradburn, a full-blooded Cree, often paused to look up wistfully at the planes that passed overhead. He envied the bush pilots for their easy flight.

Sometimes, when collections of pelts were good along his trap line, Elijah happily took to the air, blowing himself to a ride (at \$1.40 a mile) on bush airlines.

One day, almost three years ago, the Cree trapper reached a decision that no other Manitoba Indian had ever dared before: he deter-

mined to learn to fly. To fetch a doctor for a younger brother who was dying of blood poisoning at their fishing camp, Elijah had raced by canoe from Gunisao Lake to Norway House.

The 100-mile river trip took 36 hours; a plane, carrying the doctor, made the return trip in 40 minutes. That convinced Elijah. He went to Winnipeg, worked during the week as a construction laborer, took flying lessons on the weekends.

Six months and 35 flying hours later, he had his private license, the first ever issued to an Indian in the province. For two years after that he saved his money, then went back to Winnipeg in January and bought an eight-year-old Stinson for \$2,700.

On his first flight to Norway House, Elijah was the hero of the 1,185 Cree and Sioux around the settlement. Before long, he was regularly flying the 40 miles to the nearest fish company station with the family catch of 15-lb. trout and 8-lb. pickerel.

Already he has two mercy flights to his credit: he flew his seriously ill sister-in-law to Norway House from the lake, and on another occasion rushed a woman with a fish-

## SKIDEGATE NATIVES BARRED

Skidegate, B.C.,  
May 9, 1955.

Dear Maisie:

There is a situation here in the Canadian Legion we did not know about before. The returned Native boys are not allowed in it. Though they have been accepted as members they cannot even attend meetings since the Legion have got their beer license. It seems so awful and has an awful odor to me. Could you tell us whose ruling it is, Federal, Provincial or Indian Act? Whoever is doing it, it is so insulting in this day and age to the Native people. Who will expect them to be loyal and put on any uniform after such treatment?

G. STEVENS.

## Chickasaw Heads Indian Council Fire

Albert Stewart, Oklahoma-born Chickasaw Indian, was elected president of the Indian Council Fire at the 32nd annual meeting of the organization today (Sunday, May 1).

Stewart is said to be the finest Indian singer before the public today. His Indian name "Ton To-bee" means "loyal leader." He was educated in the Chicago public

schools and at Northwestern University. He is a Chicagoland Music Festival winner, and is a well known concert platform artist. He succeeded Whitney E. Powless, Oneida Indian, who was re-elected as a member of the Board of Directors.

Ernest Naquayouma (Hopi) was re-elected vice-president. Other officers elected: Theodore Bruehl, heide, treasurer; and Otis E. Smith, recording secretary. Board members elected: Mrs. Dora Hollingsworth, Miss Frances Moore (Cherokee), Miss Dorothy Sabel, and Judge Dennis Normoyle.

The annual meeting marked the re-organization of the Indian Council Fire from an educational and welfare organization to an award organization only. The main function of the group will be the continuation of the presentation of the Indian Achievement Award, given each year in September. Special events will be staged on occasion

bone stuck in her throat to the hospital. Now, with the backing of every Cree and Sioux in the region, Elijah hopes to start his own bush airline.

Last week, Elijah was getting ready to haul friends out to their trap lines before the first late-March thaws. Into the four-place Stinson he crowds a sled, five Huskies, their Indian Master, his gear and food supplies. "The plane," says Elijah, "comes in very handy."

—Time, March 14, 1955

## Sisterhood Rebuilt At Rivers Inlet

The Native Sisterhood Branch of Rivers Inlet has been reorganized by Mrs. Kitty Carpenter, popular and energetic president of the Native Sisterhood.

Mrs. Mary Walkers has been elected president of the new group while Mrs. Pat Johnston is secretary-treasurer. There are 15 women there, and Mrs. Carpenter reports that it is a small settlement but "We are glad to welcome them back into our organization."

There are some 80 people in the tribe. There is no church or school; they have been attending St. Michael's residential school and getting medical aid from Bella Bella. It is hoped something is done to deal with the problems of this growing village.

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